

The number of ministers coming from the independent and tax-supported institutions, like Yale and Harvard and the State universities, is relatively small, ranging from 4 to 6 or 7 per cent. It is shown, however, that while this is a comparatively untilled field, it is a very fertile field and encouraging harvests are being reaped by church workers in the university centers who are constantly increasing in number and prestige. Indeed the magnitude of the potential supply here becomes more apparent when it is known that half of the children of the churches who are now in college are in institutions of this character.

A small residuum of men go into the ministry from the elementary and high schools—small in average that is, for in some denominations the number is amazingly large and presents a very perplexing phase to a complex problem.

It is of course true that these various types of schools are not the ultimate sources of supply. Indeed it has been pointed out that even the Christian college is but the channel through which ministerial students pass by a process of natural selection from the real sources of supply to the pulpits. The real sources of supply are the churches and homes, and evidence is accumulating to show that the high schools, while in no sense training schools for the ministry are, because they are filled with adolescents, the strategic centers for appeals in behalf of life stewardship. Most of the ministers come from the churches in the country and the homes on the farms, while the second largest proportion comes from the homes of the ministers themselves.

Other phases of the general problem upon which the survey gives valuable statistics have to do with the economic status of the minister. The churches are beginning squarely to face the problem of a more adequate support of the ministry. Ambitious young men should not be asked to enter a profession which offers inadequate financial inducements and which leads inevitably to an old age of actual want. For the first time a full report is made of the loan fund regulations of the various denominations and the provisions of the churches for old age benefits are also set forth with some detail.

It has already been suggested that there are compensations in the fact that many of our best ministers have gone to war. Indeed, there are not a few who consider the experiences in the training stations and at the front as likely to be of more value to the ministers than a seminary course. Certainly the camps and the armies will be rich fields for recruiting. If each minister who goes among the boys called to the colors brings back a dozen or twenty recruits to the ministry a valuable contribution will be made to the supply. It is inevitable, furthermore, that there will be a new church after the war, with new problems and new methods and spirit. There is not much denominationalism among the soldiers and sailors. There are many new forces at work in the direction of some form of church unity. If it comes to pass soon that a small town with seven churches and as many poorly paid and inadequately equipped pastors so organizes its work that two well-trained men will become the recognized spiritual leaders of the community, the loss in quantity will represent a great gain in quality and a forward step in the upbuilding of the kingdom. Instances will readily occur to the reader of actual transformations of this kind and of great city churches presided over by clergymen of statesmenlike powers who, directly and through the organizations they have set up, are accomplishing more and in a better way

than many less competent men under the old system.

At the same time it must be insisted that there is need for definite and concerted effort among the churches in behalf of ministerial supply. There must be more men and there must be better trained men. It argues nothing against the plea for additional enlistment that the training given the new recruits may be unlike in some respects that formerly given. In several denominations the supply is alarmingly small. In some of the the denominations the standards are so low that the numbers become an embarrassment. If you do not know what the actual conditions are in your Church you would do well to get the survey and the supplementary study devoted to special denominational conditions. In all denominations there is urgent need for alertness and for rapid preparation for the new conditions. To meet these new demands the Church will need her best men and she will need them in large numbers—in larger numbers than she is likely to get them unless there is some conscious and persistent effort at enlistment.

Realizing this critical situation, the Executive Committee of the Council of Church Boards of Education has entered upon a program of education which is to culminate in a nation-wide campaign for ministerial enlistment and preparation.

The authorities of colleges co-operating in the program of the Northfield Conference are being asked to capitalize the study which students are making by having the urgent need for ministerial enlistment presented in the most effective way possible before the end of the present academic year. The members of the International Sunday School Lesson Committee are being memorialized with an urgent request to incorporate into the next series of lessons at least one lesson on the call to the ministry. Steps are being taken to multiply the number and increase the value of the vocational institutes in State institutions so that this rich field may be more adequately covered. The work has begun of formulating, with a view of putting into operation as soon as possible a nation-wide appeal for ministerial enlistment which shall include as phases of it the plans now being used by the several denominations and by the Christian associations, and shall develop as fully as possible the now untouched field represented by the earnest and able young men now engaged in naval and military preparation and service.

No, the Christian ministry is not doomed. It is passing through a somewhat startling stage of transition and it is facing an opportunity such as the history of the Church has no parallel to.

BAPTIZED NON-COMMUNICANTS.

By Rev. E. C. Gordon, D. D.

It is to be hoped that the Presbyteries have refused to assent to the proposed amendment to our Form of Government, continuous paragraph 235. Our brother, the Rev. W. I. Sinnott, gave some good reasons for the rejection of this amendment in the Presbyterian of the South for April 3, which, doubtless, had its influence on the decision. At the same time he uses certain phrases concerning the Lord's money and baptized non-communicants which afford a text for a few remarks.

He clearly intimates that the Scriptures designate the money reported in the Assembly's Minutes as "filthy lucre." There is no warrant for any such intimation. The Scriptures speak of some money in the use of this

term; but they nowhere assert or imply that the Lord's money, given by the Lord's stewards for the Lord's service, is filthy or otherwise unclean. The only thing that can make money or other property unclean is the moral uncleanness of those who acquire and use it. We might well rejoice if our Assembly needed twenty rather than fourteen columns to report the gifts of the Lord's people.

Our Brother Sinnott is correct in the opinion that those with whom the proposed amendment was asked to deal should not be classed with those ordinarily called baptized non-communicants. He aptly calls the former class, those who wilfully and habitually fail to commune and otherwise fail to keep their Church vows, "religious criminals"; for they continually violate the baptismal vow which they have voluntarily and deliberately confirmed or assumed for themselves. They belong to the same genus but not to the same species as those called baptized non-communicants. These last named have not personally confirmed their baptismal vow. The difference between the two classes is not that one class is presumably regenerate and the other presumably unregenerate; both classes are presumably regenerate; both are under vows which bind and can bind only those who presumably, at least, are regenerate.

This is our Presbyterian doctrine: "Baptism is a Sacrament of the New Testament, whereby Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life: and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement to be wholly and only the Lord's." Larger Cat. Q. 165. This does not mean that all baptized persons are undoubtedly regenerated before, or immediately at the time when the sacrament is administered; but it does mean, at the very least, if the parents or other sponsors act intelligently and honestly in devoting the persons baptized to God, that the presumption is that they are or will be regenerated. God's covenanted sign and seal is not used to confirm what is not true.

Our continuous paragraph 235 needs to be revised in both paragraphs. As it now stands it supposes the case of a communicating member who confessed to his Session that he has "an unregenerate heart, and there is no evidence of other offense"; yet it goes on most illogically to state that he must "be faithfully warned of his guilt in disobeying the gospel, and encouraged to seek the redemption freely offered in Christ." Surely for an intelligent person, under our baptismal vow, it is a very flagrant and condemned offense to disobey the gospel. The only possible excuse is that parents, pastors and teachers have left them ignorant of their baptismal vow. This last remark applies especially to what our Form of Government calls "Young Christians"; those who have not yet come to "years of discretion"; who are to be examined as to their knowledge and piety, and then to be admitted to full or confirmed communion: an examination not as to their regeneration, but as to the outward evidence of its presence: their ability to discern the Lord's body at the Lord's Supper; their outward lives free from scandal, their general Christian deportment, their willingness to assume for themselves their baptismal vow.

By all means let us report the number of our baptized non-communicants. They are members, according to our doctrine, of the